


**POSITIVISM AND HISTORICAL-DIALECTICAL MATERIALISM:  
EPISTEMOLOGICAL INFLUENCES ON BRAZILIAN EDUCATION** <https://doi.org/10.56238/sevened2024.032-007>**Rafael Araujo Pacheco<sup>1</sup> and Mariana Gomide Vieira<sup>2</sup>****ABSTRACT**

Epistemology can be understood as the theory of knowledge, establishing a direct link with the ways of constructing and doing Science, with the deepening and understanding of the nature of the Sciences and their paradigms in the various areas of knowledge. The understanding of epistemological currents implies the theoretical and methodological guidance desired in scientific research. In this article, we will address some of the systems of epistemological thought that influenced the process of scientific production in the field of school education: Positivism and Historical-Dialectical Materialism. As a study methodology for such an approach, a literature review was carried out, adopting the approach of narrative review with support, in particular, in Gamboa (2012), Oliveira (2010), Vasconcelos (2017), Triviños (1987) and Saviani (2005), relating the epistemological bases for the construction of theoretical-practical thinking in the context of Education. With regard to Education from a positivist perspective, the influence of Comtean thought in the educational field was perceived through the curricular composition and the institutional organization focused on order and progress. With regard to Historical-Dialectical Materialism in the educational context, Marx's contributions to a popular and transformative Education, aimed at the emancipation of the dominated classes, judging the need for a distancing from traditional Education in elitist molds, is significant.

**Keywords:** Education. Epistemology. Positivism. Historical-dialectical materialism.

---

<sup>1</sup> Doctorate student in Education  
Training institution: University of Uberaba (UNIUBE)  
E-mail: rafaelpacheco.professor@gmail.com  
ORCID: <https://orcid.org/0009-0009-5586-0204>

<sup>2</sup> Doctorate student in Education  
Training institution: University of Uberaba (UNIUBE)  
E-mail: mariana.gomide@educacao.mg.gov.br  
ORCID: <https://orcid.org/0009-0000-6990-4305>



## INTRODUCTION

Epistemology is an area of Philosophy that refers to the process of knowledge development. It is the Philosophy of Science, as a reflexive-critical analysis of the process of scientific production from modernity, since the analysis of knowledge can be found in reports from Ancient Greece, since the pre-Socratic philosophers.

For Gamboa (2012), epistemology is literally the theory of science, being a meeting point between scientific research and philosophical categories. Critical reflection on the way we acquire knowledge permeates the various segments of the sciences. Despite the fragmentation of scientific knowledge into different specializations, the understanding of the origin of knowledge, the reasons why we know and seek information about what we think of reality is the object of epistemological study.

For Japiassu (1934, p. 25) "[...] epistemology is the critical study of the principles, hypotheses and results of the various sciences". It can be said that it is the philosophy of Science, the investigation of the nature of knowledge, in order to understand the foundations, justifications and veracity of a certain knowledge and conception.

In the area of school education, based on multidisciplinary sciences, that is, on the specialization of scientific knowledge in different areas, commonly divided and taught to students through a process of passing on fragmented and unconnected information, the study of the various epistemological systems, as a reflection of the origin of scientific thought, is of fundamental importance for the researcher.

According to Gamboa (2012), "epistemology applied to scientific research in Education has the fundamental role of constantly questioning this activity" (Gamboa, 2012, p.12). In this way, the critical analysis in the field of Education leads us to reflect on the role of the school in society, on scientific research on educational processes in institutional environments and on the role of Education for society.

These are just a few questions related to a social practice of fundamental importance for the promotion of citizenship of individuals as social beings, of individual complexities, endowed with potentialities, competencies and skills.

The possibilities of analysis in the context of school education, added to the broad dimension in the field of its complexities, can hinder the work of the researcher, with regard to methodological procedures, research paths and scientific approaches.

Therefore, the studies of the epistemological strands can facilitate the journey in the labyrinth of ideas during the construction of scientific knowledge, offering a "guide" in the development of research, through the existing currents of thought.

In this article, we will address some of the systems of epistemological thought that



have influenced the process of scientific production since the nineteenth century, and that still permeate the analysis of contemporary reality: Positivism and Historical-Dialectical Materialism. Such approaches will be treated with emphasis on their influences on the construction of scientific thinking in the field of school education.

As a study methodology for such an approach, qualitative research was carried out based on the systematic review of the literature on Positivism and Historical-Dialectical Materialism in Education. Qualitative research, according to Minayo (2001), aims to unveil reality through the study of elements produced by society such as values, actions, meanings and aspirations.

For the author, such elements cannot be analyzed through the quantitative perspective and are components that, due to the profound nature of the development given in the space of relationships, are fundamental for the social sciences, and cannot be reduced to the operationalization of variables.

For this article, the literature review was based, in particular, on the works of Gamboa (2012), Oliveira (2010), Vasconcelos (2017), Triviños (1987) and Saviani (2005), relating Positivism and Historical-Dialectical Materialism as epistemological bases for the construction of theoretical-practical thinking in the field of Education.

## **THEORETICAL FRAMEWORK**

### **THE POSITIVIST CURRENT OF THOUGHT**

The genesis of positivist thought is attributed to the Frenchman Auguste Comte (1798 - 1857). This epistemological current is based on the assumption that practical actions must be preceded by well-founded, methodologically systematized theoretical work with defined scientific bases before being implemented in society (Souza, 2020).

Starting from the social sciences as methodological inspiration, knowledge about society must be analyzed based on facts arising from observation, comparison and experimentation by the empiricist method. According to Comte's thought, the idea of a universal law for all phenomena, including those of a social nature, is also valid.

Comte creates the Law of the Three Mental States and the hierarchical classification of human knowledge, dealing with the first state, the theological one (a phase explained by fetishism, polytheism and monotheism); the second being the metaphysical (explanation of phenomena by abstract forces) and the third phase scientific positivism (the explanation of phenomena starts from scientificity and experimentation).

Due to the exclusion of metaphysical explanations, Triviños (1987, p. 40) classifies Positivism as being a "physical dogmatism and a metaphysical skepticism", in which



verification, experimentation and natural laws should be highlighted for the explanation and evolution of society. The metaphysical world is not in charge of the study of science.

In positivist theory, societies must evolve from stages, from the theological to the scientific, the latter characterized as the stage of reason, logic, the real, the advanced, as the positive stage of society. This progress between the stages would also be perceptible in human individuality, from childhood, through adolescence to adulthood, through a constant evolution, perceptible by maturation, being considered anomalous the cases that differ from the evolutionary logic.

The development of societies, for Comte, must occur through science and technology. The objective logic of facts, in the physical reality of matter, is the core for social analyses. It seeks, mainly, to discover how social phenomena occur, how they work and are repeated in society as a whole.

The organization of society is an important factor for social progress. From this reasoning, the social system must function without ruptures or revolutions that have shaken the current hierarchical order, the economic productive complex or any functional element of society so that, finally, the development of "social dynamics" can progressively occur.

In Comte's understanding, society has two fundamental laws: social statics and social dynamics. According to the law of social statics, development can only occur if society organizes itself in such a way as to avoid chaos and confusion. Once organized, however, it can make qualitative leaps, and this is what social dynamics consist of (Vasconcelos, 2017, p.80).

The positivist current of thought had impacts in several areas of society, from politics to the military, in the formation of sociology to pedagogy. The Proclamation of the Republic, which took place in Brazil in 1889, was inspired by positivist ideologies with the act, among other actors, of Benjamin Constant (1836 - 1891), a former professor at the Praia Vermelha Military School, in Rio de Janeiro, and one of the main propagators of Positivism in Brazil (Vasconcelos, 2017).

In the field of sciences, Auguste Comte is considered one of the founders of Sociology as a modern science, given the emphasis of his analyses on societies and the systematization of studies of what he considered as social physics, later called Sociology, the science of social phenomena.

In the field of Education, Comte's thought had several influences that last until the present day. These influences range from the pedagogical method in school teaching to the organization of classrooms, as we will see later.



## THE CURRENT OF HISTORICAL-DIALECTICAL MATERIALIST THOUGHT

The focus on the approach of Historical-Dialectical Materialism is led by Karl Marx and Friedrich Engels, both opposing classical German idealism in the 1840s. It is a revolutionary current of thought, especially because of the emphatic political and organizational vision of society.

Marx makes a social critique of capitalism and the ideas of the bourgeoisie in contradiction to the ideas of the proletariat. Mézáros (2006), from Marx's point of view, emphasizes that this is the current logic of the organization of capitalism: subjects are excluded in the name of inclusion. This inclusion in the capitalist system generates social disorder and the exclusion of the proletarian class in segments of society, especially political.

For Marxism, it is relevant to reflect on the dialectical and historical materialist conception. It can be said that historical materialism is the investigation of the historical evolution of societies, their transformation and evolution over time. Thus, society is a determinant of the subject, that is, the mode of production performed and the class where he is socially located, condition the social, political, intellectual and economic life of the subjects. On the subject, Triviños (1987, p.51) points out that:

Historical materialism is the philosophical science of Marxism that studies the sociological laws that characterize the life of society, its historical evolution and the social practice of men, in the development of humanity. Historical materialism meant a fundamental change in the interpretation of social phenomena that, until the birth of Marxism, was based on idealistic conceptions of human society (Triviños, 1987, p.51).

The conception of dialectical materialism is the philosophical basis of Marx, who attempts to seek coherent explanations for the phenomena of nature, society and thought, that is, the dialectical interpretation of the world (Triviños, 1987). Thus, dialectics is the contradiction that presents itself in reality, in the situations and laws that govern society, and opposites and opposite situations are necessary to promote changes in ideals.

In summary, history is developed in a dialectical way, with the situations of thesis, antithesis and synthesis, resulting in the class struggle between bourgeoisie and proletariat. Soon this intensification would result in a revolution of the proletarian majority and the end of the class division and the capitalist system.

## METHODOLOGY

The methodological trajectory addresses the processes of construction, investigation and articulation between the object of study, theory and results. It is necessary to clearly



delineate the factors and procedures that will be instrumentalized in the investigation, through the methodological contribution, in order to minimize the methodological gaps for the construction of a thesis, in this case. Like so

We outlined the methodological issue, aware of the importance of reporting the process of knowledge construction offers others the possibility of retracing the path and, in this way, analyzing the statements we make when articulating theory and empirical around an object (Carvalho, 2014, p.46).

The present work is qualitative, this approach occurs through the instruments used for data collection and analysis, whose interpretation occurs in a deep and detailed way.

Qualitative research is descriptive. The data collected is in the form of words or images and not numbers. The written results of the research contain quotes made based on the data to illustrate and substantiate the presentation. The data include interview transcripts, field notes, photographs, videos, personal documents, memos and other official records (Bogdan and Biklen, 1994, p.48).

The methodological procedure of this research is based on literature review, adopting the narrative review approach. As defined by Mattar and Ramos (2021), narrative revision is an expression often used to describe revisions that do not follow a systematic method, also known as traditional revisions. For the authors, the narrative review usually does not perform systematic searches in databases or apply specific selection criteria for the results obtained.

Also according to Mattar and Ramos (2021), several authors claim that the boundaries between narrative and systematic reviews are not clearly defined, so much so that some studies call themselves narrative systematic reviews or systematic narrative reviews. Maroldi, Lima and Hayashi (2018), when conducting a narrative review on the scientific production related to indigenous education in Brazil, indicate some methodological steps, but fail to provide sufficient criteria for the replication of the study, an essential element for the characterization of a systematic review.

Narrative review is by nature selective, covering only the literary material and evidence that is readily accessible to researchers at the time of research. For this work, the productions of Gamboa (2012), Oliveira (2010), Vasconcelos (2017), Triviños (1987) and Saviani (2005) were selected as theoretical foundations that support the narrative review carried out here.

The book "Research in Education: methods and epistemologies" by Silvio Sánchez Gamboa addresses the main methods and epistemologies applied in research in Education, highlighting the methodological diversity and paradigmatic conflicts present in educational research. The work discusses the importance of recognizing the plurality of



approaches and the necessary relationship between research methods, theoretical framework and epistemological assumptions, relevant to the analysis of the epistemological currents of this work.

The text by Claudemir Gonçalves de Oliveira, called "The Positivist Matrix in Brazilian Education", examines the gateways of this philosophy in the country, its modifications and the impact on the educational and political spheres, focusing on positivist education and its implications during the First Republic.

The work of José Antônio Vasconcelos - *Philosophical Foundations of Education* (2017), contributes to the philosophical premises that lead to the epistemology of Education, with theoretical input from idealist precursors such as: Plato, Aristotle, Kant, Rousseau, Comte, Durkheim, Marx, Engels and Rorty. The importance and influence of each theoretical current in pedagogical thought is provided

Another relevant author on the theme addressed in this article is Augusto Triviños (1987), with his work entitled "Introduction to research in social sciences: qualitative research in Education: reflective practice", which addresses the theoretical currents of Positivism, Marxism and Phenomenology. This brings the main perspectives of the strands mentioned in the methodological scope for research in the social sciences, being an important theoretical-methodological reference and guide for qualitative studies.

The book "Historical-Critical Pedagogy: First Approximations", by Dermeval Saviani, addresses the foundations of historical-critical pedagogy, an educational proposal based on Historical-Dialectical Materialism, the literary basis for the analysis of this current in Brazil. The work presents a critical view of the main pedagogical currents, such as traditionalism, the new school and technicist pedagogies, proposing the overcoming of these approaches through an Education that values the formation of the critical consciousness of individuals and the role of the school as an institution responsible for the socialization of scientific knowledge.

## RESULTS AND DISCUSSIONS

### THE INFLUENCES OF POSITIVIST THOUGHT IN THE EDUCATIONAL FIELD

Comte's positive philosophy proposes that the development of society occurs in stages, from the simplest to the most complex, from the theological to the positive. From this assumption, there is a progressive order in the possibility of understanding the being according to the maturation of the individual, from childhood and its connection with the fanciful, the supernatural, through adolescence with the abstraction of the partial





understanding of reality to empirical scientific knowledge, tested and verified by rules, as a cognitive value of adult maturity.

The positivist current, as attributes of development, considers the order, organization, and usefulness of knowledge for the reality of material and concrete life to be of fundamental importance, thus opposing teaching with a metaphysical focus or curricular bases with content considered without practical foundation, such as the teaching of Latin in schools (Souza, 2020).

In school institutions with positivist influence, the assumptions of organization and order were put into practice in the organization of classrooms in rows of tables and chairs, with the teacher in front of a blackboard passing on scientific content, all tested and proven by the scientific community (Tiski, 2000).

The knowledge considered useful and concrete is that which, rationalized and subject to empirical methods of proof, is passed on to students according to the classification of complexity, from the simplest to the most complex, according to Oliveira (2010) when analyzing the proposal of the positivist course, from mathematics and astronomy to the natural sciences and sociology.

For Comte, in Oliveira (2010), the reform of society must begin with intellectual improvement, passing through morality and finally politics. Thus, the role of Education as a driver of a positive society is fundamental because scientific teaching is the basis of the desired progress.

According to Souza (2020), there is a need for positive thinking, through theoretical education, so that positive action occurs, through practice. From this perspective, it is possible to identify the importance of educational institutions as providers of the knowledge necessary for the constitution of a positive society.

The understanding of common knowledge, as a basis of general knowledge, which branches out from the process of specialization of the sciences, is defended by Comte as a rationalized method of instruction because, according to the author,

In order that natural philosophy may complete the regeneration, already so prepared, of our intellectual system, it is therefore indispensable that the different sciences of which it is composed, present to all intelligences as different branches of a single trunk, should be reduced at first to what constitutes its spirit, that is, its principal methods and its most important results (Comte, 1978, p.15).

Thus, it is from the understanding of a common basis for the sciences that positivist thought considers a hierarchy of scientific branches, establishing the Comtean encyclopedic classification, dividing phenomena into inorganic physics (astronomy,





terrestrial physics and chemistry) and organic physics (physiology, sociology), with the understanding of the second group depending on the understanding of the first.

Thus, it is understood that there is a logical sequence of knowledge that must be acquired for a positivist education. According to Tiski (2000), when analyzing Comte's thought through the study of the positivist training course, school knowledge for the formation of an advanced society must be real, useful, certain, precise, organic, relative and sympathetic.

The influence of positivist thought in Education was of great amplitude in Brazil, whether as a parameter for teacher training, or for the construction of curricular bases for teaching and pedagogical practice, the epistemological current in question was paradigmatic in the Brazilian educational sphere as we will see below.

### THE BASES OF THE POSITIVIST CURRENT IN BRAZILIAN EDUCATION

The direct influence of positivist thought in Brazil occurred from the constitution of the First Republic, with the presence of positivists in important political positions in the federal government. One of them was Benjamin Constant, who held the position of Minister of Public Instruction, Posts and Telegraphs in the government of Marshal Deodoro.

In 1890, the then ministry responsible for educational policies proposed the so-called "Benjamin Constant Reform", which, according to Corrêa (2010), had an encyclopedic character by including scientific disciplines such as Biology, Chemistry, Mathematics and Astronomy, in addition to the consecration of serial education. That year, the reform took place in the Federal District, then the city of Rio de Janeiro, replacing the academic teaching in force until then. Under the reform, 21 decrees were approved, most of which dealt with the educational institutions maintained by the federal government in the city of Rio de Janeiro. According to Freitas (2015),

The reform included scientific disciplines, since the disciplines offered, until then, had a humanist influence and this authority caused scientific disciplines to be excluded, so the curriculum of the gymnasium consisted of seven years and scientific disciplines predominated in relation to classical or humanist disciplines (Freitas, 2015, p. 2).

The disciplines offered until then were influenced by the teaching model implemented by the Jesuits, such as Latin and Rhetoric. The Benjamin Constant reform proposed the implementation of disciplines such as Trigonometry, Physical and Natural Sciences, considered by the positivists as of a scientific nature.

A contradictory point of Constant's reform, in the context of positivist thought, would be the implementation of the discipline of Sociology in junior high school (equivalent to the



second stage of elementary school today), since in theory this science should be better assimilated to adults, and not to adolescents.

It was the inspiration for the technicist current that predominated in the Brazilian pedagogical sphere during the military dictatorship (1964 - 1985).

For Rouanet (1987), technicist pedagogy inherited from Positivism the submission, in part, of the human sciences in comparison to the exact sciences or those of a technical nature, resulting in negative effects for the country's Education. According to the author, the suppression of disciplines such as philosophy and history, the latter which ceased to be autonomous, created a nation of "competent zombies and lobotomized doctors" (Rouanet, 1987, p.306).

Still in the critical sense, the positivist proposal of order and progress, considering any form of protest or conflict as pathological, benefited the military regime and the dominant elites since the permanence of the status quo is beneficial to appease any contestation to a system of domination of the popular masses.

In the opposite direction to technicism, inspired by positivist thought, we will see below how the epistemological current based on Historical-Dialectical Materialism influenced the educational context.

## HISTORICAL-DIALECTICAL MATERIALISM IN THE EDUCATIONAL CONTEXT

The contribution of great Marxist thinkers in this area is notorious. We have the example of Louis Althusser reporting that Education is a vehicle for the transmission of the dominant ideology, with the main objective of social control established by the bourgeoisie. The Critical Reproductionist current, created by the same author, evidences the ideological characteristic of school education, which is an instrument of the dominant class for the perpetuation of the current social conjuncture, referring to the bourgeoisie (Vasconcelos, 2017). It is clear that school education is the necessary contribution to the emancipation of the working class.

The current of historical-critical pedagogy, also biased in Marx's perspective, identifies the social control that Education and the school carry out in society, especially in young people, but understands that Education must be contradictory to this situation, fostering critical consciousness. This critical awareness helps in the understanding of social transformations and actions, leading to a reformulation of classes.

One can highlight as a precursor of this current of educational critical renewal, the Italian Gramsci, highlighting that at the beginning of the twentieth century there were two types of school education, the academic and the professionalizing. The first offered to the



socially privileged public, has an academic and intellectual nature and is a study with a longer period. Vocational training, the name itself emphasizes the need to professionalize, is offered to the less favored classes with the objective of a rapid technical professionalization for entry into the labor market. In this way, this type of educational model contributes to the continuous submission of the working class determined by the social elite (Vasconcelos, 2017).

Aiming at alternatives against these two situations, Gramsci created the unitary and public school, where the mass layers of society could study and evolve intellectually, allowing workers to leave the condition of subordination and move towards a seizure of power. In a quick contemporary analogy, we realize that the two educational models previously reported (academic and professionalizing) are still in force and with the same specificities and objectives. This confirms the social segregative character that was pointed out to them at the beginning of the twentieth century, perpetuating until the present moment.

Gramsci also played a relevant role in the role of culture and hegemony that the elites had over it, recalling the need for one of the historical-cultural heritage of humanity to be transmitted to the next generations, and with ideological values specific to the subaltern classes (Martins, 2021).

The reformulation and criticality of the traditional educational system to serve the mass social classes is a foundation already prophesied, but which is still in constant search for methods, successes and quality. In a conclusive way and collaborating with the theme, Monasta (2010, p. 340) makes the following statements:

[...] with reference to the traditional education system, Gramsci's position does not mean that school and university education is irrelevant in the context of the strategy of education oriented towards critical thinking. However, it is a matter of innovating the methods, contents and organization of the study based on the following caveats: a closer link between school and work, between theory and practice; a greater attention to the history of the organization of work and culture and, consequently, a greater interest in the study of the "fortune" of the classics and theories, that is, in the study of the different interpretations they have had in history. Finally, but of great importance: an open debate on the objectives of education and on the values underlying educational action in a given society (Monasta, 2010. p. 34).

By relating school education to work, the critique based on Marxist thought encompasses the yearnings of the popular masses, the working class and the population historically harmed by the logic of capitalist production. When analyzing Rural Education, Caldart (2009) relates the need for technical knowledge for rural activities and the criticism in which an effective Rural Education should promote to the capitalist mode of production in which, according to the author, "[...] delegitimizes the original protagonists of Rural Education as producers of knowledge and who resist building their own references for the



solution of problems of another logic of production and work that is not that of productive work for capital" (Caldart, 2009, p. 38).

The influence of Historical-Dialectical Materialism in the context of school education is present in the criticism of the meaning of teaching for the reality of those who most need the school institution as a possibility of social change, the working class. Studies on the education of peasants, workers, indigenous peoples and other marginalized communities in the capitalist production system were deeply based on the Marxist current of thought.

The criticality of traditional education is an important contribution that should collaborate with reflections on new approaches and methods by the working class for an emancipatory education. We will see below how the influence of this Marxist thought, focused on the method of Historical-Dialectical Materialism, occurred in Brazilian educational research and practices.

## HISTORICAL-DIALECTICAL MATERIALISM IN THE BRAZILIAN EDUCATIONAL CONTEXT

So far, Historical-Dialectical Materialism has guided scientific research, especially in relation to Education. With a focus on Brazil, we can see its greater influence in the second half of the twentieth century in the research that stands out educational theories, especially with the critical bias of this epistemological current.

Research in Brazil had different focuses on the bias of Historical-Dialectical Materialism, this is due to the various international authors studied and the different interpretations that they had of the aforementioned current over the years.

Dermeval Saviani (2005) is an important scholar on the subject in question and reports that his research, involving the bases of historical-critical pedagogy, has a character of collective elaboration and is being produced through the analysis of the mode of production, seeking to "understand the educational issue based on objective historical development" (Saviani, 2005, p. 88). This also refers to the "historical-proletarian conception of culture" seeking to create alternatives to the bourgeois ideological character that Brazilian public schools constituted, stating that "educational work is the act of producing, directly and intentionally, in each singular individual, the humanity that is historically and collectively produced by the group of men" (Saviani, 2005, p. 13).

A bias of Marxist Education that is widespread in Brazil goes against collective education, more precisely popular. Vasconcelos (2017) points out that there are three main strands of understanding this terminology, the first of which, in the Marxist view, is understood that work is something important in the life of the individual, but popular



education should not be limited only to this segment. Marx makes a critique of vocational education that is mainly aimed at the working class.

In a second line of understanding, the need that the working class must have for the appropriation of cultural goods made and consumed by and for the bourgeoisie is highlighted, aiming at cultural emancipation and less economic and social dependence on the dominant class.

The third analysis states that Education is popular and can be formed by this social class, and that it is not only the elites who maintain and are responsible for its creation and dissemination. An important author who shares this theme is Freire (1987), bringing cultural and everyday elements of individuals to the literacy of the "mass class", terminology used by the author himself.

Most of the Brazilian intellectual production, related to studies in the area of Education with perspectives on Historical-Dialectical Materialism under the Marxist bias, deals, above all, with the last two stages of Popular Education described above. Based on a mediating Education between teacher and student, taking into account the cultural aspects present and, in this way, building a transformative and popular Education.

## CONCLUSION

Epistemology is necessary in the process of developing scientific work, through the deepening of the understanding of the nature of the Sciences and their paradigms in the various areas of knowledge. The study and understanding of the epistemological currents addressed in this article (Positivism and Historical-Dialectical Materialism) demonstrate that research in the educational field can be guided by theory and method, aiming that the practice and possible conclusions are grounded and concise, coming from the rigor that they require.

Both epistemological currents have representativeness in the educational field and lead us to understand and reflect on the methods, theories and praxis of Education with a comprehensive look, focused on society and the educational model, especially the contemporary one, allowing us, from there, to analyze new strategies and decision-making.

Comtean Positivism, specifically through the ideology that through order comes progress, still permeates society, including in the educational field, through the organization of classrooms in rows or through rigid schedules accounting for the time of each subject. Despite the criticism of the positivist method, in Brazilian schools Comtean thought continues to influence the daily life and the objectives of school education desired by parents and teachers.



Historical-Dialectical Materialism had its influence in the educational field through the reflection on the role of Education as a promoter of social development. Popular and emancipatory education is still a project that finds implementation difficulties due to the educational structure, dominated by the interests of neoliberalism and the dominant political-economic class.

It is pertinent to add the influence of Marxist thought in studies related to Rural Education, quilombolas, indigenous communities and others, considered as schools of resistance to the logic of perpetuating the submission of pedagogical models related to the interests of the economic elites. Among the authors cited in this research, we highlight the works of Roseli Caldart on the rural school and Paulo Freire, regarding his methodology of literacy for adults.

As a result of the studies in this article, we realize the importance of the influence of the epistemological currents analyzed in the context of Education. Perceiving how such currents of thought contribute to the concrete reality in the school environment, through educational policies, the construction of curricula and the organizational composition of school units is fundamental to understand the context of Education among its most varied dynamics, enabling the advancement in scientific deepening for better propositions in the improvement of educational policies and practices.



## REFERENCES

1. Bogdan, R. C., & Biklen, S. K. (1994). \*Dados qualitativos\*. In R. C. Bogdan & S. K. Biklen, \*Investigação qualitativa em educação: uma introdução às teorias e aos métodos\* (pp. 1-335). Porto: Porto Editora.
2. Caldart, R. S. (2009). Educação do campo: notas para uma análise de percurso. \*Trabalho, Educação e Saúde\*, 7(1), 35-64. Disponível em: <https://www.scielo.br/j/tes/a/z6LjzpG6H8ghXxbGtMsYG3f/abstract/?lang=pt>. Acesso em: 22 ago. 2024.
3. Carvalho, O. F. de. (2014). \*Entre a cela e a sala de aula: um estudo sobre experiências educacionais de educadores presos no sistema prisional paulista\* (Tese de Doutorado). Universidade Federal de Uberlândia, Uberlândia. DOI: <https://doi.org/10.14393/ufu.te.2014.112>.
4. Comte, A. (1978). \*Curso de Filosofia Positiva\*. In \*Os Pensadores\* (pp. 1-334). São Paulo: Abril Cultural.
5. Corrêa, G. G. (2010). Ensino seriado: fundamentos históricos e filosóficos. \*Revista História & Perspectivas\*, 23(42). Disponível em: <https://seer.ufu.br/index.php/historiaperspectivas/article/view/19178>. Acesso em: 22 ago. 2024.
6. Freire, P. (1987). \*Pedagogia do oprimido: um reencontro com a pedagogia do oprimido\* (28. ed.). Rio de Janeiro: Paz e Terra.
7. Freitas, M. V. S. (2015). A reforma Benjamin Constant e a educação básica no início do século XX. In \*Anais II CONEDU\*. Campina Grande: Realize Editora. Disponível em: <https://editorarealize.com.br/artigo/visualizar/15313>. Acesso em: 25 ago. 2024.
8. Gamboa, S. S. (2012). \*Pesquisa em educação: métodos e epistemologias\* (2. ed.). Chapecó: Argos.
9. Japiassu, H. P. (1934). \*Introdução ao pensamento epistemológico\* (202 p.). Rio de Janeiro: Livraria Francisco Alves Editora S.A.
10. Maroldi, A. M., Lima, L. F. M., & Hayashi, M. C. P. I. (2018). A produção científica sobre educação indígena no Brasil: uma revisão narrativa. \*Revista Ibero-Americana de Estudos em Educação\*, 13(4), 931-952. Disponível em: <https://periodicos.fclar.unesp.br/iberoamericana/article/view/10211>. Acesso em: 16 set. 2024.
11. Martins, M. F. (2021). Gramsci, educação e escola unitária. \*Educação e Pesquisa\*, 47, e226099. DOI: 10.1590/S1678-4634202147226099. Disponível em: <https://www.revistas.usp.br/ep/article/view/186963>. Acesso em: 29 ago. 2024.
12. Mattar, J., & Ramos, D. K. (2021). \*Metodologia da pesquisa em educação: abordagens qualitativas, quantitativas e mistas\*. São Paulo: Almedina.
13. Minayo, M. C. S. (Org.). (2001). \*Pesquisa social: teoria, método e criatividade\* (18. ed.). Petrópolis: Vozes.





14. Monasta, A. (2010). \*Antônio Gramsci\* (154 p.). Recife: Massangana. (Coleção Educadores).
15. Oliveira, C. G. (2010). A Matriz Positivista na Educação Brasileira: uma análise das portas de entrada no período republicano. \*Diálogos Acadêmicos - Revista Eletrônica da faculdade Semar/Unicastelo\*, 1(1). Disponível em: [https://uniesp.edu.br/sites/\\_biblioteca/revistas/20170627110812.pdf](https://uniesp.edu.br/sites/_biblioteca/revistas/20170627110812.pdf). Acesso em: 16 set. 2024.
16. Rouanet, S. P. (1987). \*As razões do iluminismo\*. São Paulo: Companhia das Letras.
17. Saviani, D. (2005). \*Pedagogia histórico-crítica: primeiras aproximações\* (9. ed.). Campinas: Autores Associados.
18. Souza, D. C. de. (2020). O positivismo de Auguste Comte e a educação científica no cenário brasileiro: notas sobre essa relação. \*Revista Reamec\*, 8, 30-43. Disponível em: <https://periodicoscientificos.ufmt.br/ojs/index.php/reamec/article/view/9493>. Acesso em: 19 set. 2024.
19. Tiski, S. (2000). As sete acepções de “positivo” e suas relações com a educação em Comte. \*Temas & Matizes\*, 5(9), 7–14. DOI: 10.48075/rm.v5i9.1246. Disponível em: <https://e-revista.unioeste.br/index.php/temasmatizes/article/view/1246>. Acesso em: 19 set. 2024.
20. Triviños, A. N. S. (1987). \*Introdução à pesquisa em ciências sociais: a pesquisa qualitativa em educação\*. São Paulo: Atlas.
21. Vasconcelos, J. A. (2017). \*Fundamentos Filosóficos da Educação\* (2. ed.). Curitiba: Intersaberes.